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ART. IV.—*Brief Account of a Javanese Manuscript, in the possession of the Society, and entitled “Babad Mangku Nagará.”*
 —By G. K. NIEMAN, Esq.

THE subject of this manuscript is the War of the celebrated prince Mangku Nagará against the Dutch and their allies, which began in the latter half of the 17th century. The language is the modern Javanese, with here and there a word or two in Kavi, the ancient poetical idiom of Java, and in one passage wholly in Kavi. The composition is metrical; the metre is that which is usually employed in works of this nature, and the style is somewhat monotonous. The MS. is dated in the Javanese year 1724 (A.D. 1798), and the owner, and perhaps author of the work, is stated at the end to be Rader Fumenggung Suma diningrat.

The principal details of the war of Mangku Nagará are known to the student of Javanese history from Sir Stamford Raffles's “History of Java,” with which the MS. generally agrees; and therefore although little interest will be felt in the work on this score, there are some particulars in it which serve to illustrate the mode of warfare, as well as the manners and customs of the people. I will, therefore, select such passages of the manuscript as may be likely to afford an interest of this sort, confining myself to such portions as are not mentioned by Raffles.

Mangku Nagará is always depicted not only as a brave and valiant, but also as a very religious man. His soldiers and those of Mangku Bumi, who was at one time his ally, were steady adherents of the rites of Islam, so far as they were enabled to observe them; such as ablutions, prayer, the Fast of Ramadan, and other practices of the Moslem. His confidence in the power of Allah, and his submission to His will when in distress, are praised, and his character is contrasted with that of the cruel Mangku Bumi, who put two of his wives to death for the most trifling offences, such as neglecting to offer him his coffee. Mangku Nagará, on the contrary, is described as greatly attached to his wives and children, carefully providing for their safety, and visiting them at their places of concealment, whenever he could snatch a temporary

interval from his duties as a warrior. Attachment to his family and attention to religious observances seem to have been thought quite compatible with a strong attachment to the sex generally; we find him at the village of Zamenang engaged for two months in copying the Koran and other religious works, and yet frequently amusing himself with the Bedaja, or dancing girls, from whom he was unable to separate himself in his retirement. Mangku Bumi had the imprudence to deprive him of two of these women, whom he had previously presented to him as a mark of kindness; and although he subsequently restored one of them to Mangku Nagará, this prince could not pardon the offence. The one that Mangku Bumi did not restore appears to have been especially a favourite of Mangku Nagará, whose grief and resentment were aggravated by some other offences; and the Dutch Governor of Samarang took advantage of this disposition to urge him to forsake the cause of Mangku Bumi. His efforts were at first successful, and Mangku Nagará made peace with the Dutch and declared war against Mangku Bumi; but this state of things did not continue long. War soon recommenced between the Dutch and Mangku Nagará, from some cause which does not fully appear. It is believed that the latter was unable to prevent his adherents from quarrelling with and attacking the Dutch; but the fact is, that Mangku Bumi finding himself unable to resist the united forces of Mangku Nagará and of the Dutch, found means to effect a reconciliation with the latter, and by their mediation received from the Sunan Zaku Buwana nearly a half of the empire of Mataram, assumed the title of Sultan, and fixed his residence at Jotjokarta, the Sunan residing at Solo, or Surakarta. This division of the Empire took place in A.D. 1755. From this epoch the power of the unfortunate Mangku Nagará declined. Mangku Bumi made common cause with the Dutch and the Sunan against him, and the desertion of several of his adherents, who now joined his relentless enemies, left him no rest. He was hunted from place to place like a wild beast, until he resolved, in his despair, to fall upon his numerous foes, in the persuasion that he should perish in the strife. Forty of his bravest friends joined in this resolution; their example encouraged the few troops who remained with him; they attacked their enemies with desperate courage, and unexpectedly gained a great victory. The Dutch were wholly defeated; nearly a hundred of them were left dead on the field of battle, and, better than all, his brave and indefatigable enemy, Van der Zoll, the Dutch commander, perished in the fight. Mangku Nagará's success, however, was not per-

mament: he was defeated in the next battle, and although the war continued with varying success, sometimes to the advantage of one side and sometimes of the other, his cause gradually declined. It was a guerilla war; Mangku Nagará was now flying to the mountains of Kerdenz, and now issuing forth to fall upon and harass his enemies, but upon the whole his losses were predominant, and the manuscript ends with the account of the peace he was compelled to submit to, and the conditions on which it was concluded; all this may be read in "Raffles's History."

The last six pages contain an enumeration of all the various fights in which Mangku Nagará was personally engaged.

It is necessary to remark that Mangku Nagará is called by Raffles Zaku Nagará;* but this name never occurs in this MS., nor in "Crawford's History of the Indian Archipelago," nor in the Dutch works of Roorda van Eysinga, or Winter, or any others. The two á's in the name Nagará are pronounced broad, as in the word "water," and the word is often written "Negoro" by Dutch authors.

* Corrected in the second edition of Raffles.

ERRATA.

ART. II.

In page 29, line 5 from the bottom of text, for "two descriptions," *read* "four descriptions."

ART. III.

In page 46, lines 2, 6, 11, 15, 19, 24, 28, instead of "I am greater than one who does not exist" *read* "I am yet greater than that."—This mistake arose from supposing *asatah*, instead of *atah*, to be the rendering in the corresponding passages of the original

ART. IV.

page 49, line 3 (title), for "Nieman" *read* "Niemann."

" " 10 for "Rader Fumenggung" *read* "Raden Tumenggung."

50 " 4 for "Zamenang" *read* "Famenang."

" " 25 for "Zaku" *read* "Paku."

" " 27 for "Jotjokarta" *read* "Jogjokarta."

" " 40 for "better than all" *read* "best of all."

51 " 5 for "Kerdenh" *read* "Kendeng."

" " 13 for "Zaku" *read* "Paku."

" " 14 for "Crawford" *read* "Crawfurd."